

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

Go ye into all the World, and preach the Gospel to every creature."

From the Vermont Chronicle.

TO SABBATH SCHOOL CHILDREN.

SANDWICH ISLANDS, Sept. 8, 1833.

My dear young Friends,—How often I think of you on the Sabbath day, as you enter the Sabbath school. There you are with many of your little friends, your teachers, and your superintendent. You have in your hands the last will and testament of the blessed Redeemer, the Saviour of sinners, and if you obey the command of Christ—repent and believe, and live a holy life, you may be saved. Besides the New Testament, you have as many other interesting little books as you please to read. When the Sabbath school is through, you meet a great many people in the meeting house, to hear the gospel explained to you. Do listen to the word of God, my dear children, listen as for your lives; and remember that by God's words, we are to be justified or condemned in another world.

But thousands, among heathen children have no such privileges; no Sabbath school, and no *Sabbath day*, and no *Bible*—no meeting except to worship Idols of wood or stone!

It is not so in the Sandwich Islands, because the good people in America have sent the gospel here, and it is preached every Sabbath day to many thousand souls.

Perhaps you would like to know a little how a Sabbath day is occupied at the Sandwich Islands. I will tell you how it is at Lahaina, which may not differ materially from other places.

The Sabbath day is always warm, and almost always pleasant, as it seldom rains at this station. The morning is very still—no clattering of stages or chaises or waggons—no business transacted to disturb the stillness of that sacred day.

A 8 o'clock the little broken bell begins to ring for the first time. Then the natives begin to walk to the meeting-house, and the children to the Sabbath school.

The children meet in a stone school-house, which has a few benches, and the ground covered with mats. The teachers and scholars are not always punctual to attend. This does great injury to the school. But sometimes there is a competent number of teachers, and more than 120 scholars. The older scholars re-

cite the verse-a-day which they have committed to memory during the past week. They learn the same verse every day that many do in America. The younger classes are learning to read. When school is through it is nine o'clock, and they walk in procession to the meeting-house just as the second bell begins to ring. The older classes walk first, and the younger next. Each teacher walks at the head of his class. When they arrive at the meeting-house they go to the gallery, where seats are provided for them. All the people are assembled and the bell stops tolling just as the missionary enters the door, and in three minutes meeting always begins.

The meeting-house is a new one, built of stone, and has a belfry and a broken bell. It is the only stone meeting house on the Sandwich Islands. All the rest are built of poles and grass.

When meeting is through, there is preaching in English to the seamen, in the spring and fall, nearly one third of the year. The meeting is at 11 o'clock. We always raise the Bethel Flag on a pole above the steeple of the meeting-house, that the ships at anchor may know, that there will be preaching to seamen at the meeting-house. Many captains from the United States and England, attend this meeting.

At half past one o'clock, the members of the church and some others, recite the verse-a-day for the past week. When this is done, they all gather round the missionary to hear his explanation. He asks them questions, and they ask him many questions. They are not so backward in asking and answering questions as many are in America. This is a very interesting Bible class.

At three o'clock, the bell rings again—the second at 4 o'clock, and then the meeting begins. All the people go to meeting between bells. At this place, the natives are very still in going and returning from the house of God. We seldom hear loud talking or conversation of any kind.

In the evening, the members of the church meet in different places in little circles to pray and converse about the sermons which they have heard during the day. The one who preaches, often meets with them, to ask them questions and make explanation.

There is likewise preaching on Sabbath evening, on board some ships, when there are ships at anchor. This is pretty generally the case during the shipping season.

One of the missionaries at this station, frequently preaches on the Sabbath to other congregations, 8 or 10 miles distant.

There is but one meeting-house in a place at the

Sandwich Islands. All the people, if they go to meeting, go the same way, to the same place, and hear the same gospel. This is very pleasant.

I have now given you an account of one Sabbath, which will answer for all. Do you not rejoice that this poor people can hear the word of God from Sabbath to Sabbath, in their own language? Pray, you that can pray,—I hope you all do pray,—pray that they may not only hear the gospel, but obey it, and live forever.

Yours truly,

E. SPAULDING.

BAPTIST MISSIONS.

The Boston Foreign Missionary Society, says the Christian Watchman held its annual meeting in Union-street Meeting-house, on Wednesday evening, Dec. 17.

This Society owes its origin to letters received from Messrs. Judson and Rice, then in Calcutta, in which they cast themselves—having experienced a change in their religious views—upon the sympathies of the Baptist churches in the United States, appealing to them for support, as missionaries among the heathen. In obedience to this call of Divine Providence, the Society was formed, and received the name of the "Baptist Society for propagating the Gospel in India and other Foreign Parts." And from this Society originated the Baptist Triennial Convention; but after the formation of the Convention, this Society received a new organization and became auxiliary to the Convention.

The Secretary, the Rev. William Hague, then read the annual report, which as the Secretary remarked, was necessarily brief from the fact that the Society does little more than act as a receptacle for the funds of the several primary societies, which it pays over to the treasury of the General Convention; and from the additional fact, that the Parent Society has its seat of operations in this city, and therefore acts upon the community in the capacity of a Society. Here the Rev. Dr. Bolles, Corresponding Secretary, arose and made a statement of interesting facts pertaining to the operations of the Board of Foreign Missions. The circumstances under which we were assembled, he remarked were auspicious and encouraging. When the Society was formed, it was thought almost beyond the ability of the whole denomination to support a single missionary family. It was with trembling solicitude that we undertook to support brother Judson and his wife as Missionaries in Burmah. But we have now in Burmah, fourteen American families, embracing thirty laborers, besides many native preachers and assistants: in Siam, two families; Germany, one; in France, four; and among the natives of America, fourteen families, numbering more than fifty laborers. In India, we have three printing-presses in successful operation—having already printed many books and being now engaged in working off entire copies of the Holy Scriptures. With the last missionaries sent out, there were shipped to this mission 2000 reams of paper. The number of churches in Burmah is eight, and the number of converts more than six hundred. In Siam, a church has been planted, whose members, except the mission families, are all native Chinese. It is the intention of the Board, by means of this station, to penetrate into the interior of China. In France, although at present there is but one church, yet the prospect is, that there will soon be many. At the last accounts more than forty had submitted to the ordinance of baptism. Among the Indians, from six to seven hundred have been hopefully converted.

Rather go to bed supperless than rise in debt.

Lying rides upon debt's back.

If you do not hear reason, she will surely rap your knuckles.—Dr. Franklin.

POPERY.

CONSECRATION OF A CATHEDRAL AT ST. LOUIS.

We copied not long since an account of the consecration of a Roman Catholic Cathedral, which took place at St. Louis, on the 30th of October last, from the St. Louis Observer, a Protestant paper published in that place. We now give the Catholic version of the same story from the Catholic Telegraph. The reader will bear in mind that this holy ceremony, was performed on the Sabbath.

At an early hour, 7, A. M. on the day of consecration, four Bishops, twenty-eight Priests,—twelve of whom were from different nations—and a considerable number of young aspirants to the holy ministry, making the entire ecclesiastical corps amount to fifty or sixty were habited in their appropriate dresses, in a beautiful subterranean chapel, in the basement story of the Cathedral. As soon as the procession was organized, the pealing of three large and clear sounding bells, the thunder of two pieces of artillery, and the music of a band, which with the most kind and honorable feeling volunteered its aid to give increased solemnity and effect to the sacred ceremonial, raised, we believe, all hearts as well as our own, to the Great and Almighty Being, to whom belong honor and power, and glory and divinity, and benediction, for every creature, for ever and ever.

When the holy relics were moved towards their new habitation, where they shall enjoy anticipated resurrection,—the presence of their God in His holy tabernacle—the guns fired a second salute. We felt as if the soul of Saint Louis, Christian lawgiver and hero, was in the sound, and that he again led on his victorious armies in the service of the God of hosts, for the defence of his religion, his sepulchre and his people.

After the consecration, the ceremonies of which were explained in French and English, from an eminence before the Church, by the Rev. Messrs. DeTheux and Pettit, of the Society of Jesus, Pontifical High Mass was sung by the Bishop of St. Louis.

The dedication sermon was preached by the Bishop of Cincinnati, from the second book of Paral. 7th chap. 11th, 12, and 16th verses. During the divine sacrifice, two of the Military stood with drawn swords, one at each side of the altar; they belonged to a guard of honor formed expressly for the occasion. Besides, whom there were detachments from the four militia companies of the city, the Marions, the Greys, the Riflemen, and the Cannoniers, from Jefferson Barracks, stationed at convenient distances around the Church and in it, for the maintenance of order. When the solemn moment of the consecration approached, and the Son of the Living God was going to descend for the first time into the new residence of his glory on earth, the drums beat the reveille, three of the star-spangled banners were lowered over the balustrade of the sanctuary, the artillery gave a deafening discharge, the bells were again rung, and tears flowed from nearly every eye. The moment was truly sublime. The feeling indescribable.—Nothing similar had been before seen in the United States, nor perhaps, every circumstance duly considered, in Europe.

POPERY IN BALTIMORE—BISHOP ENGLAND AND MR. BRECKENRIDGE.

We copy the following article from the Protestant Vindicator of last week. The Vindicator states that it is from the pen of a traveling minister who happened, on the 3d December, to be in Baltimore, and

there became acquainted with the facts which he has detailed. As to the dungeons under the Cathedral at Baltimore, the editor of the *Vindicator* says that he "can prove that a man, who was about to abandon the Popish idolatry, was immersed in one of the dungeons," and that he was there, "half famished and scourged, and otherwise tortured, by the authority of Arch Jesuit Whitfield, until the wretched victim agreed never more to think even of abandoning the Romish abominations." If the editor of the *Vindicator* has the evidence of such a fact, why does he not come out with it? Let that fact be proved, and it will be the death blow of Popery in this country. Until we know what the evidence is, we shall be among the faithless. If it is true, however, that Mr. Breckinridge made the allusions which he is here said to have made, to the excavations under the cathedral, the public mind ought at once to be set at rest, by an explanation of the matter from the proper authority. It may be that what are called dungeons are merely long lines of brick arches to support a stone floor, like those under the Custom-house now going up in this city. We shall believe that this is the true explanation, until we see reason to believe that it is insufficient.—*N. Y. Observer.*

"WAR UPON THE BEAST."

The Rev. Robert Breckinridge, is making a fearless, open attack upon "the Man of Sin" in Baltimore, thus "bearding the Lion in his den." About three months since, he commenced a series of lectures to his people on the abominations of Popery, as he was unwilling that they should remain ignorant of the "cunning craftiness," and horrid delusions of the boasted "Holy Mother Church." Many of his congregation trembled at the boldness of their pastor, and would have dissuaded him from his undertaking, knowing that this is the strong hold of "the Mother of abominations." The Lord, however, by his Providence, seemed to urge him to proceed, as by Divine mercy, through his instrumentality, twelve or more Papists have been converted to the truth.

Two or three of the first discourses were delivered in the lecture room. Having, however, been interrupted during his lecture by one of the most prominent Romish priests, such an interest was excited, that on the next evening they were obliged to open the church to accommodate the crowd of attendants. The Popish priest abruptly interrupted Mr. Breckinridge, and demanded the privilege of replying to the remarks made by Mr. B. He was informed that the lateness of the hour rendered it improper that his request should be granted, and that it was not a suitable occasion for such a procedure. The turbulent priest, however, persisted, until he found that he *must* either leave the house or desist from his attempt to interrupt the harmony of the assembly. But to show that he was ready for a public discussion, Mr. Breckinridge told him, as he has since repeatedly done from his pulpit, "At any moment, I and my associates are ready to enter upon a discussion, and meet you in a public debate; and this church shall be opened for that purpose." The priest deemed it most prudent to decline the proffer; and none of the Jesuits have yet ventured to express their willingness to let the truth be tested by bringing it to the light, although the challenge has been often repeated.

Having removed to the church, the meetings became increasingly exciting. The Papists became restive, and began to wonder "whereunto this thing would grow." Protestant apathy and indifference began to yield to fixed and growing attention and interest to the subject, and timid apprehensions partly subsided. At the lecture of Nov. 26th, Mr. Breckinridge had the pleasure publicly to baptize an individual who has been converted from the Papal idolatry during these discussions. This gave additional fervor to the meetings, and animated the preacher to "go forward."

In the mean time Mr. England, the Jesuit Prelate, appeared in Baltimore, and gave notice that on Friday evening, he would deliver a discourse on the *Inquisition*! His meeting was largely attended. With Jesuitical craftiness, and with honied words, he endeavored to show that that horrid organization was merely a *civil*, not at all an ecclesiastical institution; and before an enlightened American community, drew the *sagacious* and unexpected conclusion, that "if the institution was a *bad* one, the Catholic church was not answerable for it, and if *good*, she claimed no merit!" This was the severest thing said of a nefarious establishment, which has waded for ages in the innocent blood of thousands upon thousands of its victims—which has lacerated the hearts and bodies of millions—and caused an amount of crime and suffering which to an assembled world at the last day, when fully disclosed, will doubtless be astounding.

Among Mr. England's hearers was Mr. Breckinridge. He intimated on Lord's day, Nov. 30, that on the following Wednesday, he would reply to the Romish Prelate's discourse. Having arrived in Baltimore just before the hour of meeting, I hastened to his church, and found the lower part of it completely filled. Access to the galleries was precluded. A great number were obliged to return, being unable to gain admittance. Rejoiced should I be, if you had, for insertion in the Protestant *Vindicator*, that luminous exposition of error, and that triumphant overthrow of Mr. England's strangely false position. I cannot give you an analysis; suffice it to say, that Mr. Breckinridge fully demonstrated that the spirit of the Papacy from its first appearance, essentially and incessantly has been a spirit of persecuting opposition to all that which it has deemed heresy—that the inquisition was only the spirit completely organized for more efficient action—that so far from its being a merely civil institution, it is evident from Papal authorities, that it was introduced into many countries against the openly avowed opposition and strenuous resistance of the civil power, although those potentates were Popish in principle—and that when abolished it was always done in direct hostility to the known and expressed desires of the Pontiff. It was also proved, from its organization, its avowed objects from all its proceedings, and from every thing connected with it, that it was strictly an *ecclesiastical machine* formed to subserve the Papal cause, and yet "if *bad*, says Mr. England, the Catholic church is not responsible, and if *good*, it claims no merit!"

Many interesting details were given; and while the Papists present gnashed their teeth with rage, no one who loves the cause of Christ, and his fellow man, and his country, could have left the house without

thanking God for that lucid and fearless exhibition of truth; and that the false drapery which a Jesuit Prelate, by sophistry and misrepresentation, had cast around the horrid Inquisition, had been so successfully torn away, leaving the true nature and loathsome character, and heart-rending cruelties of that iniquitous institution fully exposed to view. In the course of his remarks, Mr. Breckinridge thus spoke—*"I do not assert that the Inquisition has been established in this country; but I would inquire, what mean the deep excavations, and the subterraneous passages under a Catholic building?"* *"I venture to say, that no Protestant eye has ever seen what lies beneath the huge Cathedral which stares us in the face. I do not say that an Inquisitor General has been appointed for this country, but if there be such an one, who is more likely to be that man, than he who ventures in the nineteenth century, and before an American audience, to defend the Inquisition?"* On this interesting subject I will read you an extract. I give it as I find it; you may draw your own inferences.* The emotion which was produced by reading that extract could not be suppressed. Mr. Breckinridge was listened to with fixed attention for nearly two hours. He commenced his remarks by reading a letter just before received from the Post Office. It was a most appropriately expressive and emphatic introduction.

Copy of the letter to Mr. Breckinridge.

"I observe in this day's paper that you intend to give a lecture on the Inquisition. Now have the goodness to let me know if you are hired by your congregation to explain what you do not understand. I wish you to inform me of your creed, as I am told that your lectures are confined to the abuse of the Catholic religion. Pray where do your proofs come from? Take my advice and change your subject for one that you are hired to preach: Hoping these few lines will make a favorable change in your infamous tongue, I remain your Well-Wisher.

"The writer of the above will be one of your hearers to night, and if you dare to speak what is not true, beware of your body; for it will be tarred and feathered; and I shall leave your soul to be tried hereafter.

A ROMAN CATHOLIC.

The original of this note I have in my possession. How fraught with the spirit of Popery and of the Inquisition! Mr. Breckinridge made a few remarks on it, and concluded by drily addressing the letter-writer who, if he told the truth, was present: *"As to the tarring and feathering part of this communication, I will merely state, that as we are told, if a thing be well done when it is done, it were well if done quickly, I would request that it be done without delay; par-*

* "The passage which Mr. Breckinridge here read," says the Protestant Vindicator, "was quoted from 'The Protestant,' by Mr. McGavin of Glasgow, in which work, Numbers 174 and 175, will be found the authentic and perfect account of the appointment by the Pope of John England as Inquisitor-General of the United States of America! that commission and office he still holds in connection with his authority as Legate and Nuncio from the Roman pontifical despot! That John England is declared by one of the highest official characters in South Carolina to be the most dangerous man in the American community.

ticularly as I expect soon to leave the city, to be absent some weeks; and it would be more agreeable to me to have it done before I go, than delayed till my return."

I close this letter by an inquiry, If the papacy be always the same, and to say that it ever erred, would be considered a libel upon its assumed infallible character, would not its inherent, essential spirit cause it to rejoice, had the Romanists the power in America to renew the exhibition of Nero's festivities, by illuminating the deep dark dungeons of their horrid inquisition with the burning pitch-covered bodies of the defenders of the religion which the Bible reveals?

R. A. H.

POPISH ZEAL FOR EDUCATION.

The Jesuits tell us that their seminaries are designed as nurseries of education only—they are not intended to make papists. Fools may believe this, but no others will give them any credit. *All our cities are swarming with Catholic children, left to grow up in total ignorance.* Almost every Catholic settlement in country towns is a dark spot, where education is almost entirely neglected. Popish schools are not designed or used, to any great extent, for the education of children of Catholic parents. They are lures to draw in the children of influential Protestants, who, in due, time are to be sent home to convert their parents. Who is fool enough to believe that priests, who have frowned upon education in every country where their religion prevails, until most of these countries are dark as Egypt itself, are so disinterested as to establish schools simply to give a literary education to the children of wealthy Protestants? The following article tells the subject in its true light.—*Cincinnati Jour.*

From the St. Louis Observer.

POPISH ZEAL FOR EDUCATION.

"He taught the youth to read, and taught so well,
That he himself, by teaching, learned to spell."

How vastly kind it is in the Bishop of Rome to pity the deplorable ignorance of the American States, and to spend his treasures in erecting schools, nunneries, and colleges, for the especial benefit of Protestants! How self-denying, too, it is in those holy men, the priests and Jesuits, and those holy sisters of 'the Sacred heart,' and of the Ursuline order, to forsake all the comforts, and delights of home in civilized Europe, and take up their abode in these ends of the earth, for no other purpose than to teach us poor, heretics and infidels, to read write, and cipher! They have no other object in view, they tell us. They do not want to exert and influence on our minds, to persuade us to be Catholics; they will allow liberty of conscience to all their students or pupils, they only want to give us a liberal education. So they profess. Now this is all very kind, very praiseworthy. *They will even teach Protestants for much less compensation than their own people.*

But truly the youth of our country must be in a sad condition, when priests from Ireland, Belgium, France, Austria, and Italy, who can scarcely pronounce an English sentence correctly, must be sent for, or must come of their own accord, to teach them how to read their own language! Is there no work for these priests at home, or among their beloved Catholic brethren of other lands? Ought the children of the church to be left in ignorance, while the children of strangers are freely taught? Let us now look a little into the condition of Catholic countries, as respects education, and see whether these Jesuit brothers and sisters are not wanted at home more than among us whether they have not some other end in view than education merely.

CANADA.

In Canada four-fifths of the population are Catholics, and Popery has been the predominant religion of the land for 200 years. The influence of the priesthood is immense, almost unbounded. They might long since have filled the country with schools, and have taught every child to read. But have they done it? A recent traveler assures us that notwithstanding an act of Parliament for the establishment of schools in country parishes, "at present in the Catholic portions of the province, they are few in number, and miserably low in point of character. Until recently, it was almost true that there were no schools for the common people of the French Canadians out of the cities of Montreal and Quebec, and gentlemen, of long and extensive acquaintance in Lower Canada, have repeatedly assured me that not one in twenty of the French Canadians could read and write." Of 87,000 names attached to a legislative petition, some time since, 78,000 signed by their mark, while of the remaining 9,000, many could write nothing but their name. Let a parallel to this be found in the United States, or else let the Jesuits show their pity for the ignorant by their zeal to enlighten Canada.

MEXICO.

In Mexico there is no diffusion of knowledge out of cities. Even the few colleges are almost deserted, and the education of females receives scarcely any attention. There may be seen in the streets of Mexico, as at Rome and Naples, scribes to read and answer the letters of those who are unable to perform these services for themselves. And yet but a few years ago, there were 10,000 clergy in Mexico, and their possessions were valued at 44 millions.

SOUTH AMERICA.

Of South America generally, it may be said, that it is the last country in Christendom, where one would go to find an intelligent or educated people. There, as every where, education can rise only by the downfall of popery.

IRELAND.

Of Ireland an intelligent and highly accomplished traveler, who visited the country in 1828, thus writes: "Among the educated classes of this province, (Connaught,) the ignorance appears with, our notions of education, perfectly unequalled. To day something was said about magnetism, and no one had even heard the slightest mention of it. Nay, in B-m, in a company of twenty persons, nobody knew that such places as Carlsbad and Prague existed. The intimation that they were in Bohemia did not mend the matter; Bohemia was not less unknown; and in short, every thing out of Great Britain and Paris was a country in the moon." The writer moved in the highest circles, and it is of them he writes. Of the lower circles we have a sample in the emigrants who are daily flocking to our shores. In a population of seven millions, there were in 1825, 1702 schools, 1300 of which were established by the Hibernian Society of London, a Protestant association.

FRANCE.

In France, "nearly four millions of children are destitute of the means of instruction. It has been calculated that more than half the individuals of the nation cannot read." And yet France is in advance of every other country where popery prevails. "In France," says Dwight, "after minute inquiries in every part of the kingdom which I visited, I learned, that of the adults among the Catholic peasantry, a large proportion of them could neither read nor write; whilst among the Protestants, almost every child was instructed."

GERMANY.

Of Germany, the same writer remarks: "In the Protestant states of the north, most of the peasantry can read and write, while in Austria and Bavaria, (Catholic States,) the proportion is very small. Travel through Saxony, and you will not discover a child of ten years old, who has not acquired the rudiments of education: but cross the Bohemian boundary, and you soon perceive that the peasantry are comparatively ignorant. When you travel through Switzerland, you can readily discover, by the relative neatness of the villages and the prosperity of the people, as well as by their intelligence, whether you are in a Catholic or Protestant canton."

SPAIN.

In Spain there is no provision for general education, and the mass of the people are astonishingly ignorant, as every honest traveler testifies. There are 15 universities, but these are under the priests, and seem to be so directed as to spread error and encourage ignorance rather than knowledge.

PORTUGAL.

Of Portugal we have this testimony of a learned geographer, who ranks among the first for authority: "Education is in the lowest state. The task of teaching is imposed upon the monks, who are themselves grievously ignorant, and whose interest it is to keep others so. The arts have hardly an existence, and science and literature are much circumscribed." Such is the state of things in a country where the Catholic clergy of all ranks, numbered 200,000, or one to every fifteen of the population, previous to the recent revolution.

Of the Papal States, or States of the Church Dwight says. "The common people are among the most ignorant and degraded of Europe. There the wealth and power of the Catholic Church has centered; nations for ages have brought thither their tribute; and still her peasantry have always been ignorant and debased."

This is not speculation; it is matter of common history and every Jesuit that comes to our shores, knows that it is sober truth. Why then, it may be asked if the Pope and his priests are so enraptured with education, so hostile to ignorance, why do they not enlighten their own countrymen? Why are not some of the profuse treasures of St. Peter used to establish common schools among the peasantry in the neighborhood of Rome? Why was not the money, the thousands of dollars that have been sent from Europe, to build a cathedral, college and nunnery in St. Louis, devoted to the education of the poor French, Spanish or Irish Catholics? Depend upon it, Rome has not changed. Popery and ignorance have too long been sworn friends to part thus easily. Its alliance with education is a mere pretence.*

*While at Lawrenceburg, Ia. week before last, we heard the following anecdote from a gentleman of the highest respectability:—A Catholic teacher, by the name of Murphy, some months ago, set up a school in that town. He promised most solemnly not to endeavor to exert any sectarian influence upon the minds of his pupils. Things went on well for a time; but one day, a mother was surprised to hear her little daughters giving a glowing picture of the excellencies of the Catholic religion. Inquiring of her daughters where they obtained such information, they confessed that their teacher had furnished them with a Catholic novel to read in school, on condition they should not carry it home. This novel lauded the Catholic religion to the skies, and slandered the Protestants. Deeply indignant, she sent for the teacher, who confessed the whole. He was soon after sent away. The above is only a specimen of the Jesuit arts which are practiced, by Popish teachers to beguile Protestant children; while Catholic children, being already secured, are left to grow up in that ignorance which Popish priests have always cherished, in all countries, where Protestants have not created a public sentiment in favor of education. We trust our country will be saved from the tender mercies of Popish priests.—[Ed. of Cincin. Jour

Beneath this zeal there is a covert, crafty, design. Look well to it, ye parents, or your children will reap the bitter fruits. Say with him of old 'TIMO ROMANOS, et dona ferentes.' 'I fear the Romans, though they're bringing gifts.'

WALDO.

From the Cincinnati Journal.

CHURCH AND SWORD.

MR. EDITOR,—I read, with no little interest, in your last paper, the account of the recent popish doings in St. Louis. Can some one give us information on the following points?

1. What was signified by the TWO MILITARY OFFICERS WITH DRAWN SWORDS, standing on each side of the POPISH ALTAR, during THE DIVINE SERVICE?
2. By whose authority was it, that the UNITED STATES FLAG WAS LOWERED before a POPISH IDOL?
3. By whose authority was it that the UNITED STATES TROOPS were called out, and the UNITED STATES ARMS employed, to grace a POPISH PAGEANT?
4. Are our SABBATHS, in this land of freedom and peace, to be desecrated by MILITARY PARADES, and our worshipping ASSEMBLIES annoyed by the ROAR OF CANNON on the LORD'S DAY, at the behest of a POPISH PRIEST?
5. If UNITED STATES TROOPS, and UNITED STATES ARMS, are already demanded to add pomp to a POPISH FESTIVAL; how long before may it be demanded to enforce a POPISH CREED?
6. What would have been the consequence, if any other religious denomination in the United States had presumed to this degree on the public patience?

INQUIRER.

P. S. I take it for granted that the papists furnished their own WINE and GUNPOWDER, for their Sabbath-day's jolification; and I therefore make no inquiry as to this matter.

SECRETS OF FEMALE CONVENTS DISCLOSED.

The duodecimo volume, bearing this title, printed by D. Appleton & Co., 200 Broadway, New York, is compiled from the manuscripts of SCIPIO DE RICCI, late a Roman Catholic Bishop in Tuscany by Mr. De Potter and edited by Thomas Roscoe.

The book proves, from the testimony of Romanists themselves, that the prevalent opinions among Protestants about the licentiousness of nunneries are well founded. The editor in his Introductory Essay says, "Our grand design by this publication, however, was this; to unfold the principles, character and doings of Female Convents. It may probably be objected that some of the disclosures which the Roman Prelate has made, are so disgusting that they ought not to have been reprinted. In ordinary cases the plea would be admissible—but in reference to Popery, it is invalid. A destructive incredulity exists respecting the horrible impurity and deadly practices of Nuns, who are cloaked under various bewitching appellatives, and decorated in meretricious garbs expressly to ensnare and seduce our citizens. That mischievous fascination, it is essential to the public welfare, as well as to the security of the Christian Churches, to unravel and expose in lucid display.

LEOPOLD, Prince of Tuscany, merits the gratitude of the whole civilized world, for his attempts to exterminate the convents in his dominions; and Scipio de Ricci, the Roman Prelate, who endeavored to cleanse those 'holds of every foul spirit,' indistinguishably more filthy than even the fabulous Augean stable, 'being dead yet speaketh.'—*Philadelphia.*

Miscellaneous.

COLONIZATION AT BASSA COVE.

The following is an extract of a letter from our zealous and philanthropic townsman, Elliott Cresson, Esq. dated on board the steam boat, on the morning of the 23d inst., the day before the departure of the emigrants to Libéria. It is believed that the publication of this extract will serve to disabuse some of the erroneous impressions relating to the objects and motives of the friends of Colonization.—*Phil. Com. Intel.*

"On my getting to Frederickshurg, I found 80 of them (the emigrants) there, and there were many of them—much to my satisfaction—engaged industriously at work to earn something for their voyage, during their short sojourn there—as they dropped into their quarters, nothing could exceed their joy at again seeing me, and an abolitionist would have bitten his lip with rage to observe the loud laugh of entire confidence in my good faith, when I joked them on my intention of sending them out for sale in a Guinea ship. Indeed, nothing could exceed the entire trust in my friendship—some laughed—others cried—and all ran up to shake my hand. I have just settled with the Executors, and received \$2250, so that if we find Capt. Parsons arrived, I shall hope by to-morrow to have much of my responsibility removed, then only having a few articles to buy.

"The chilling frigidity of yesterday gave way to a balmy sunshine as we descended this picturesque river, and collecting all my troop on deck, I have had a long job in arranging them on a muster roll, including ages, and all useful particulars. To-night we have had service in their cabin by a warm-hearted young Baptist, a minister named Hill, from New England, singing Heber's Missionary Hymn: and 'When I can read my title clear:' &c.—and his sermon followed by a farewell address from me. Hill seems to think that he cannot be kind and civil enough to me, &c.

"If I had time, there are some pleasing episodes to relate—none more gratifying than the pleasure of an old man who is just bought for \$100, that he may not be separated from his wife and seven children—and the case of a fine little girl of the Baptist preacher, rescued (by the sacrifice of \$200,) from a rapacious master. Let the foe repeat his groundless tale that our people are 'coerced' away—I never saw so happy a company of black faces; and this visit amply repays me for ALL, and more than all my efforts to bring about this pleasing result."

A CHURCH BUILT BY AN INFIDEL.

A clergyman in Illinois reports the following singular instance of infidel liberality in one of the new settlements of that state, where the population has increased, within the last year, from one to fifty families. There are but few professing Christians in the place,—six or seven Presbyterians, and about as many Methodists. Much ignorance and of course much infidelity and opposition to religion prevails. A number of apostates who are now settled advocates of the opinions of Universalism and Deism, have found their way to that interesting spot. Our informant has preached there two Sabbaths; on the first of which he had a congregation of sixty or seventy, and, on the last, more than one hundred. The first settler in the place, an avowed infidel, manifests great anxiety to have preaching there for the good of society, and has himself, unassisted and unasked, provided the place where the people assemble for worship! Yet he does not attend worship, and during the two Sabbaths above named, was busily en-

gaged at work in sight of the place of meeting. The mingling of incongruities in the conduct of such a man are a melancholy outrage upon the common sense of piety in well regulated communities; yet like the conduct of the unjust judge, his liberality may be commended as an example worthy to be imitated by the followers of Christ. If as a matter of secular policy, to enhance the value of his possessions, an infidel may contribute after this sort to a cause which, personally, he despises, how ought Christians to deny themselves, to promote religious institutions and the salvation of souls.

TURKISH FIRMAN.

Rev. Justin Perkins, American Missionary to Persia, sent along with a recent letter, a Firman which he procured of the Sultan at Constantinople. The original document is deposited in the library of the Society of Inquiry in Amherst College. An English translation is submitted to the curiosity of our readers. It is a very good specimen of oriental grandiloquence. Com. Porter is considered as the highest among Christian chiefs; and the humble missionary is gifted with the title of nobility. Perhaps the Grand Seignior would have been less lavish of his honors and protection, had he known the real object of Mr. Perkins, in traveling through his dominions.

'You, the honor of judges and wise men, the fountains of excellence and wisdom:—you, who dwell from my Sublime Porte, in the countries, by land, or by sea, mentioned below, on the roads leading hence and coming thence:

Ye judges of the countries, and vicars of the judges—(may your excellence be increased) you, who are the glory of your fellow chiefs and lofty men of the countries—the glory also of the magistrates (may your power be increased:)

When this, my high and lofty mandate shall arrive, Be it known unto you that the *charge d'affairs* of the kingdom of America, who is the highest among the Christian chiefs—David Porter—(may his end be blessed)—in his sealed letter, sent to my Sublime Porte, it was written that, from the nobles of America, the nobleman Perkins, with his wife, and one dragonman and confidential servant, is going from my Sublime Porte, for the purpose of traveling, by sea, to Trebizond; and, from thence, by land, to Erzroom and Boyareed, and round about that region:—and that this nobleman, and his wife, and dragonman, and confidential servant, going and coming through those places, when they stop to rest on the road, as it is necessary, the tax-gathers and other officers, with any pretence, may not trouble or lay any duty upon them, but take care that they proceed safe and sound, with security and protection.

To this effect, the above-mentioned *charge d'affairs* besought for this my sacred decree.

Therefore, it is my command, that it may be done as it is written above.

And now, ye judges, and vicars of judges, and all ye rulers mentioned above, this nobleman, (his servant not being a *Rayah*, but being a confidential, true servant) as it is mentioned, with his wife, and his interpreter, and his servant, going from my Sublime Porte, through those places, by land or by sea, which have been mentioned, when he stops to rest on the

road, as may be necessary, in any place, let the tax-gathers and other officers, with any pretence, make them no trouble, and lay upon them no duty, but, on the contrary, furnish them protection and security, and take care that they go on their way in safety and peace.

But the authority of this my sacred mandate is in force, from this time, henceforth, about seven months; and from that time, afterwards, its validity having ceased, into whosoever hands it may fall, let it not be obeyed, nor respected, but taking it from his hands, send it here to my Sublime Porte, to be thrown into the depository of my annulments.

To this effect, is given my sublimely glorious mandate. I command, with my sacred authority, that when this shall appear before you, you do as it is required of you, according to my sacred mandate, herein mentioned. Do ye, and act, according to my sacred command.

Thus know ye, and give credence to my holy seal.

Dated about the first days of the moon, Mookarem Elharam, in the year 1250, in the city of Constantinople.—*N. E. Spectator.*

BOYS TAKE WARNING.—In the Dover, N. H. Gazette, is the following sad occurrence recorded:—Drowned in Berwick river, on the 10th ult., Master James S. aged 14 years and 10 months, oldest son of Capt. Joseph E. Hussey, of Somersworth, N. H. It appears that James, in company with a connection of his from Mass., a younger brother, and some other boys went on the river after school in the afternoon to take a short recreation at skating. They went on the river at Guamphegan bridge, where the boys had been skating through the day, and after diverting themselves a few moments near the bridge, passed up the river about 100 rods near a place where the water does not usually freeze over so soon as in many other places in the river. As James was acquainted with the river, he took the precaution to skate round this place, and informed his associates that the ice was not probably strong enough to bear them. He had been left skating near this place and was skating down towards the bridge, when alarm was given that some of the company had broken through the ice—two of the company had attempted to cross what proved the fatal spot. As soon as the alarm was given, James fired with the spirit of a true hearted Yankee, sped his way to the place of danger, and while others were getting boards and poles he ventured up to the fatal spot and drew one of the boys out of the water, and while attempting to rescue his little brother, who was then hanging by the ice with his hands and calling for help, the ice gave way and he was precipitated into the place from whence he had rescued his associate. The ice not being strong enough to hold him as he caught hold of it with his hands, kept continually giving way, and before assistance could be had he sunk under the ice. Although his relative before alluded to, and the rest of his associates, did every thing that was in their power to save him, yet all was fruitless. It was nearly half an hour before assistance sufficient could be had to rescue his little brother from his perilous situation; all of which time he clung to the ice by his hands. He was taken up in about half an hour and borne to his friends a lifeless corpse, who had left their dwelling but a few hours before, the picture of health and the delight of his parents. He was a young man of great promise, possessed an amiable disposition, was greatly esteemed by all who knew him, and although but a lad he was a man in understanding.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 10, 1835.

THE REV. JOEL PARKER.

There are few men who stand higher in the estimation or the affections of Christians in this region, than Mr. Parker. Many remember his labors of love among us. We have listened with great pleasure and profit, to his *eloquent simplicity* in exhibiting truth, and many have felt its power as it flowed from his lips.

This good man is suffering persecution for righteousness sake, and needs your prayers. During the last summer he visited the northern states for the purpose of soliciting aid for a feeble church in New Orleans. His mission was a successful one, and we believe he collected enough to build, or help build, a place of worship for the congregation over which he is settled. The prospect of having such a church in the midst of them, and the influence of a man of so much piety and talent, has alarmed the enemies of religion, and they are using every method to drive him from the field. A great handle has been made of an article published in some political papers at the north, giving an account of Mr. Parker's statement of the state of religion in New Orleans. It is said that the article alluded to was not in Mr. Parker's language, and gave the subject a different coloring. We know that his statements here for the same object were kind, respectful, and tolerant, and marked with great prudence, and created in all who heard him a generous sympathy for our brethren and friends who were destitute, in a great measure, of the gospel privileges which we so richly enjoy.

The article alluded to was copied into the New Orleans papers, and produced a great excitement before Mr. Parker returned to the city. He has been hung in effigy several times, and after his return a sham assassination was contrived with the privacy of the man who was attacked, on purpose to increase the excitement against the friends of Mr. Parker. At length they got up a public meeting, under pretence of giving Mr. Parker an opportunity of exculpating himself; but it is evident from the resolutions passed, that his case was decided before hand. And what else could be expected, when the chairman of the meeting was the proprietor of one of the Theaters, who would dread the influence of Mr. Parker as interfering with his trade; and one, or both of the Secretaries, are Roman Catholics. With such an high priest, and such accusers, and such feelings towards "clerical villains," we have no doubt the Lord Jesus Christ would have been condemned, and however innocent, the cry would be, "Away with him, crucify him, crucify him."

From the New Orleans Bee of December 16.

GREAT PUBLIC MEETING.

In pursuance of a call made at a preliminary meeting, the most numerous assemblage of our citizens met on Saturday night, the 13th December, at Bishop's Hotel.

The meeting was called to order by Mr. Samuel P. Moore. In an appropriate address, explaining the objects of the meeting, when it was fully organized and proceeded to business. Upon motion it was

Resolved, That as it is unprecedented to condemn any man without a hearing that this meeting assure Mr. Parker of protection provided he will appear and make his defense.

In a short time the Rev. Joel Parker arrived, and spoke for some time in his defense.

After he had retired, it was upon motion first Resolved, that the Rev. Joel Parker had not succeeded in exculpating himself from the charges alleged against him.

The following Preamble and Resolutions were thereupon almost unanimously adopted:

Whereas the Rev. Joel Parker, Pastor of the First Presbyterian Church of this city, in an address delivered before an audience in Hartford, Conn., in the month of August last, did most grossly calumniate the citizens of New Orleans, by stating, "that of the Catholics the men are almost without an exception Atheists; they regard religion only as intended for women and servants, and do not give themselves any trouble on the subject; the Protestants can hardly be said to be in a much better state;" and whereas the said Joel Parker, notwithstanding the excitement thereby occasioned, has returned to this city, with the intention of resuming his ministry in the aforesaid church, without having exculpated himself; and whereas the people of New Orleans have too long suffered, both in reputation and their interests, by the calumnies of "clerical villains" and hirelings, and interested writers who visit our city; and whereas a committee of Mr. Parker's church, after the above charges were made in the Bulletin of the 4th September last, pledged themselves, that if Mr. Parker had thus slandered this community, the pastoral relations between him and his church and congregation should be at once dissolved; and whereas the said committee published an attempted defense of the Rev. Joel Parker in the Louisiana Advertiser,—therefore, as the sense of this meeting, it is

Resolved, That the Rev. Joel Parker has incurred the just displeasure and indignation of this community for the slanders uttered against this population, in his address before an audience in Connecticut, in the month of August last.

Resolved, That in their defense of their pastor, published in the Louisiana Advertiser of the 12th November, the committee of Mr. Parker's church have not succeeded in exculpating him from the charge of having slandered the population of this city.

Resolved, That the attempt on the part of the Rev. Joel Parker to resume his ministry, without having exculpated himself from the above charge, can be considered in no other light than as a contempt of the feelings and opinions of this community.

Resolved, That the conduct of the Elders of the First Presbyterian Church in attempting to force so obnoxious a person as Mr. Parker upon the community, should be considered as a contempt of public opinion.

Resolved, That the future residence of Mr. Joel Parker in this city is fraught with danger to the peace and quietness of this population.

Resolved, That the Chairman and Secretaries of this meeting furnish the Rev. Joel Parker and each of his Elders with a copy of the proceedings of this meeting, and request Mr. Parker to leave the city.

Resolved, That notwithstanding the people of New Orleans would be pleased to enjoy the favorable opinion of their Northern brethren, yet they will never consent to sacrifice their own self-respect by adopting their opinions, and by becoming the dupes of a fanatical and aspiring priesthood. That the tolerant feelings and social happiness that prevail among us, are mainly to be attributed to the absence of that pernicious influence of priestcraft that at this moment weighs so heavily on the intelligence and energies of our Northern brethren.

Resolved, That the proceedings of this meeting be published in the different papers of this city.

JAMES H. CALDWELL, Chairman.

W. BOGART, } Secretaries.
THOMAS DUFRESNE, }

PROTEST OF THE PRESBYTERIAN CONGREGATION OF NEW ORLEANS.

At a meeting of the members of the congregation of the Presbyterian Church of New Orleans, held on Monday evening, 15th December, 1834, to take into consideration certain resolutions adopted at a meeting held on the 13th inst., at Bishop's Hotel, Jos. A. Maybin, Esq. was called to the Chair, and Mr. John S. Walton appointed Secretary; and the following resolutions were unanimously adopted:—

Resolved, That the members of this congregation do feel the firmest conviction, derived from a full and impartial consideration of all the evidence which is accessible to them, that their pastor, the Rev. Mr. Parker, did not use the language imputed to him by the resolutions of the meeting held in New Orleans on the 13th December, 1834, at Hartford, during the month of August last, in a public address there delivered; nor did he, in that address, or in any other during the past summer, made in the northern cities, slander and calumniate the citizens of New Orleans. But on the contrary, we believe that he uniformly spoke of them in terms respectful, conciliatory, and becoming a Christian minister, and in a manner calculated to excite feelings of kindness and good will towards the population of New Orleans.

2. That while the members of this congregation entertain a respect for the feelings and opinions of this community, nevertheless they are bound as Christians and as citizens to sustain those of its members whom they conscientiously believe to be charged or condemned unjustly by such feelings and opinions: and especially to vindicate their pastor when innocent of charges made against him.

3. That while the members of this congregation freely accord to all men the right of forming their own religious opinions, and worshipping Almighty God according to the dictates of their own consciences, they themselves equally claim the same right. They do maintain that they are entitled to choose their own pastor, and to enjoy the benefit of his religious instruction, unmolested by the interference of any man or body of men; and that they justly claim the protection of the constitution and laws of their country for the security of this precious liberty as long as they exercise it legally.

4. That the members of this congregation conceive both their civil and religious rights have been invaded by the aforesaid resolutions of the 13th December, 1834. They are an attempt to deprive them of their pastor and banish him from their society; and it is a precedent equally fatal to all religious denominations which now exist, or which may hereafter be established in New Orleans; as the same, or any other assembly, may in like manner take into its hands the right of determining if any and what spiritual guides shall be selected to conduct religious worship.

5. That the members of this congregation do solemnly protest against the power assumed over them in the said resolutions. They invoke the protection of the laws for liberty of conscience, and for a shield to them against persecution; and they do call on Christians of all denominations, Catholic and Protestant, and all good citizens, to persevere and guarantee to them, and to themselves, their civil and religious rights, **PROCLAIMED BY THE SIGNERS OF THE DECLARATION OF INDEPENDENCE, AND SECURED BY THE FRAMERS OF THE CONSTITUTION.**

Resolved, That the names of the gentlemen present be affixed to the resolutions, and that other gentlemen of the congregation be requested to sign them previous to their publication on Wednesday morning.

(When follows the names of 50 gentlemen.)

For the Religious Intelligencer.

MONTHLY CONCERT OF PRAYER.

NO. III.

The faithful observance of this appointed season, was urged last week,—(1) as a duty Christians owe to themselves; (2) as a duty to one another; (3) as a duty to the missionaries they have instructed and sent. We argue—4. *That Christians owe this observance to a world of wickedness and woe.* The world is the Christians' field. "Lift up your eyes and look upon the field!" It is indeed *white to harvest*, but still it is *dark* with apostasy and wretchedness. And the fact that the world is ready to be acted upon, diminishes in no degree the necessity of action. The tiller of the earth gathers no hope from the golden face of his fields, that his garners will be filled without many days of patient enduring toil. Nor was it to induce a slothful and presumptuous joy that our Lord pointed his disciples to the whitened fields of Palestine and Lesser Asia. No; it was to chide their indecision, and prompt them to immediate action. (See John 4: 35.) was their more in the limited view he presented, to excite their compassion and zeal, than in the great expanse of heathenism and false christianity which lies out before our eyes? What does our vision embrace? The world's population is 800,000,000 of souls; of these 500,000,000 are Pagans, 100,000,000 Mahomedans, and 200,000,000 Nominal Christians. Of these who are called Christians, 140,000,000 belong to the Greek and Roman churches,—churches which have the name, but not the power of godliness. And of the remaining 60,000,000, who are called Protestants, how few love our Lord Jesus Christ, and delight in his service. Here then is the picture of our world. Can he who loves his neighbor as himself, look upon it without emotion? Christian friend, can you without emotion, reflect that every New-Year tells the death story of 20,000,000 of unenlightened, unpardoned souls? Does it not excite desire which many waters cannot quench, nor floods drown? Come, then to the Concert, and there give vent to these longings, in liberal charities, and above all in ardent, importunate, and believing prayer. Till you do this, your debt to the Greeks and barbarians, to the wise and the unwise, is not half paid; no, there is no approach to payment. We have neither right nor reason to expect that the best devised and best founded system of operations can work out salvation for the heathen, without the super-addition of that influence which prayer alone can secure.

5. *Our obligations to Christ enforce this duty.* If our previous reasoning is correct, this proposition follows of course. The last solemn injunction of Christ, rendered unspeakably more solemn and binding because the last—"go ye therefore, disciple all nations," not only presents the example of holy compassion for a dying world, but implies and constitutes an obligation on the part of all his followers to do their utmost for its speedy accomplishment. Now with whatever liberali-

we bestow our *possessions*, though we should double and triple our contributions which probably most of us ought to do, all this could not discharge the obligations imposed by this command,—could not absolve from the duty of *united and importunate prayer*. But if a concerted season of prayer for the conversion of the world, tends, as we have represented, to the edification of the churches if looking out upon a world of destitution and suffering, and then looking up to God in its behalf, expands the soul with holy love and desire; if it is on the efficacy of the fervent and unanimous cry of Christians, that our missionaries rely for success, and the heathen for salvation; if these things are so, then tremendous indeed, and compensations beyond conception, will be the death-bed and judgment-day reflections of that Christian whose omissions countervail these manifold blessings. Christ will not hold him guiltless. *"Woe unto them that are at ease in Zion."* B. N.

ERRATA.—In the last number, for "influence" read *inflame*; for "becomes" read *secures*; for "abstracted" read *absorbed*; for "resolutions" read *revolutions*; for "weary" read *heavy*; and for "invariable" read *unavoidable*.

HEROISM AND FIDELITY.

The following affecting incident, showing the fidelity and heroism of a poor negro, is related in Hannah More's Memoirs:

The other morning the Captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote.

One day he went out of his own ship to dine on board another; while he was there a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible to return. He had left on board two little boys, the one four, and the other five years old, under the care of a poor black servant.

The people struggled to get out of the sinking ship into a large boat; and the poor black took his two little children, tied them into a bag and put in a little pot of sweetmeats for them, slung it across his shoulder, and put them into the boat, which by this time was quite full; the black was stepping into it himself, but was told by the master there was no room for him, that either he or the children must perish, for the weight of both would sink the boat.

The exalted, heroic negro, did not hesitate a moment. "Very well," said he, "give my duty to my master, and tell him I beg pardon for all my faults." And then—guess the rest—plunged to the bottom, never to rise again till the sea shall give up its dead.

I told it the other day to Lord Mombado, who fairly burst into tears. The greatest lady in this land wants me to make an elegy on it, but it is above poetry.

From the The Vermont Chronicle.

"YE MUST BE BORN AGAIN."

"Ye must be born again," said Christ. Fellow traveler to eternity, this was spoken by one who spake as never man spake. It is the truth. Christ's asserting it then did not make it true; it was true from eternity. We will suppose you as not having been born again;

as one not denying the necessity, but as not possessing the lively sense which perhaps you have had, and which certainly you must have, before you will make worthy efforts to obtain.

"Ye must be born again," says Christ. *Ye must be born again*, echoes conscience. "What do you say echoes?" Conscience, the monarch within you; a stern monarch, holding an iron scepter tipped with flame. This monarch echoes, "Ye must be born again." You know you have sinned. The question with you is not, "Have I sinned more than that man?" The truth you are concerned with is, simply, you have sinned; and conscience says ever and anon, pointing with his sceptre, "Look there, and there, and there; guilt, crime, wickedness; a heart full of guilt." And again the monarch says, "Look there! eternal hell! it is thy just desert." Or, if you dislike the personification, alter it. Your frequent soliloquy then is, "I am a sinner; I have committed known sins and neglected known duty, in this, and that, and the other instance, day after day, as far as memory can trace back; and my heart I know is in opposition to the law of God which is right, and to his character which is holy. I am not like God in spirit, which is wrong. And I know God would be right to let his anger burn." This intimate knowledge, this self-condemnatory sentence, sets the seal of truth on the word of God—"Ye are condemned already." It follows, and will follow you with unerring certainty wherever you go, wherever you are. Pleasure banishes it not, (except momentarily,) business drowns it not, hypocrisy soothes it not, the forced laugh of the fool hardy circle does but increase the majesty of its rebuke. At any louder remonstrance, occasioned by the approach or presence of worldly calamities, you spontaneously interpret those calamities into judgements; you view them as flashes reaching you from the unknown distance, proceeding as from a vast pyre, erected, ignited, and awaiting the immolation of your indestructible self. Whenever your soul inwardly speaks the truth, it says, "I am condemned already. He is just in passing sentence, and will be just in its execution. My soul thou art guilty, wretched, undone; thou must be born again."

We need not spend words in identifying the voice of conscience with the voice of God in his gospel. They are one and the same. Fellow traveler to the unseen world, if you have had some clearer views than you are wont to have of this matter, be afraid to lose sight of them. God in his mercy has given energy to the voice of the monitor within you. He thus calls you by his parental kindness. By his love to you in his Son, he desires you to hear and live. The new heart he will give you for asking; the blood of Christ he will apply for your cleansing, if you will seek it, and not despise it as a free gift. But if you choose to brave it out with conscience and with God a season longer, you can do it. You can do it, but it is at the hazard of your soul. It is at the risk of losing the efficacy of Christ's blood, which, if you lose it here, will have flowed in vain for you from eternity to eternity. Christ was once offered as a sacrifice, and once only, in this world; to be received in this world, and in no other.

Is religion a delusion? "Ye must be born again."—Ye must be pardoned by faith in the blood of Christ, or be miserable forever. Is it delusion? "No," replies your soul, echoing through its inmost chambers. Be as honest then, and as brave before men, as you are in the council-chamber of your soul's retirement. How cowardly and how mean is that conduct, which leads a man in the profane circle to swagger, and to affect a recklessness which he does not feel, to boast his exaltation above vulgar fears, when five minutes' retirement and converse with his conscience makes him afraid of himself; when he dares not "meet his naked heart alone."—"Well, George, did the man scare you when he paint-

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ed the great pendulum, vibrating ten-thousand mile arcs, and striking "eternity" at ten thousand-year intervals?" "No, not me; he may tell that to the marines." (*Exeunt ounes; enter Conscience.*) "Sir, did you say he might tell that to the marines?" "I did." "Is it true, Ye must be born again?" "It is." "Art thou not a fool, and a craven, to tell him so, and me thus?" "I am." "Farewell, I'll meet thee at Philippi; aye, at Philippi." "Where's that?" "Oh thy death-bed."

SELF-DENIAL REWARDED.

[Furnished by a clergyman for the *Pastors Journal*.]

The following facts have been deemed worthy of being told often in words, and when so told, they have been listened to with interest by those who have heard them. And why, I have asked myself, should they not be told to the readers of the *Pastor's Journal*?

There still lives in the town of — a widow who is now more than ninety years of age. She has been a praying woman I know not how long, but for many years. At an advanced age she was separated by death from a pious husband, with whom she had lived more than sixty years.

Previous to the death of her husband she was entirely blind, and by reason of lameness unable to walk. Shut out, as she was, from the enjoyment of those things which minister happiness to others, her snuff-box was her constant companion, and seemed to be the solace of many a lonely hour.

But widowhood, and age, and lameness, and blindness, were not the only or the heaviest troubles of this pious woman. She had a son, who had once been most promising, and whom she most tenderly loved. This son, like two many young men, had learned in his earlier days to love the inebriating glass; and intemperance had done to him what it has done to thousands; it had destroyed filial affection, it had corrupted his heart, and made him a scoffer at religion. Nature had given him a good intellect, and a large share of kind and tender feelings, but they were gone they were drowned. Himself, his mother, his wife his children, were all sufferers.

Thus situated, the aged and afflicted mother tenderly reproved her son for his evil habits. And what could such a son say to such a mother? I will tell you what he said—"It is no worse for me to drink rum than for you to take snuff." Did he wish her to abandon her snuff-box? Not at all. And would and one venture to suggest the propriety of her breaking off from a confirmed habit, and one then generally considered harmless, at her time of life, shut out as she was from the light of day, and the faces of men; confined from night till morning and from morning till night, to her bed and her chair? Who could have had a heart, to deprive her of the company and comfort of her snuff-box?

Such however, were not her own views. She could not give up her son, she would forego the company even of her favorite box, that she might again admonish him of the error of his ways, one she so much loved, and for whom she so ardently prayed. In short she abandoned her snuff-box at once, and for ever.

Passing other incidents, I hasten to state, that this same, widowed, lame, blind mother, not many months after, as she was sitting in her room, perceived some

one kneeling down before her, and placing his head on her knees.

Who is this? says she. It is your son —, come to you like the prodigal, to say, "I have sinned against heaven and in thy sight." I need not describe the scene, it was overwhelming. "The son that had been lost was found."

That mother still lives, not as formerly, to sigh and mourn on account of the profligacy of her child, but to rejoice in him as a temperate, industrious, praying and happy man.

Who now can tell, but that the sacrifice of the snuff-box gave the finishing touch to this aged mother's prayers, causing them to reach the throne of God.

And let other mothers, and other fathers, and other Christians, as they are praying for those they love ask themselves whether there is not some sacrifice wanting, some act of self-denial to be performed, as proof of their sincerity, as necessary to gain the seal of heaven's approval to their petitions.

Sure I am that in this case, if the act of self-denial performed by this mother in Israel, had any connexion with the boon obtained, it may be well entitled "*self-denial rewarded.*"

Temperance Reform.

ADVICE TO FEMALES,

ON THE SUBJECT OF TEMPERANCE.

My fair Friends,

Permit me to draw your attention to many of the practices of intemperance which are connected with the habits and influence of the female sex.

Nurses and mothers try to remove wind and indigestion, with which infants are troubled, by the use of improper food or neglect of cleanliness. This is a most injurious practice, and no sensible woman would be guilty of it. Give a child the food which nature prepares, and indigestion will seldom occur. When the child is cross from wind in the bowels, give a little magnesia and aniseed tea, or send for a doctor, and do not poison it with gin. Infants that are drugged with gin are always puny, and ten times more cross than those which are treated in a proper manner.

Never give gin to destroy worms. Avoid giving your children indigestible food and sweetmeats, and you will seldom see them troubled with worms, or the symptoms which you think arise from worms. And be sure you always keep the skin clean, for no child can be healthy while the pores of the skin are closed with dirt.

Never, by any means, give spirits to bring out the measles or small pox. In attempting to strike these out the children are sometimes struck with death.

Never take spirits to remove depression of mind.— This will aggravate the evil.

Never drink brandy and water to help digestion, unless the doctor order you to do so. Beware of this practice: it often leads to drunkenness.

Never attempt to cure a cold by giving rum or warm ale. By this means many valuable lives are yearly sacrificed. Colds often occasion inflammations, and then spirits add fuel to the fire, and many a life is sacrificed by this practice.

Never take intoxicating liquors to keep out a cold; you will be much colder when the excitement ceases.

Never take gin or brandy for a pain in the bowels.— This pain is frequently produced by inflammation, and then your remedy may occasion death. For the cure of colic, a glass of strong peppermint water and a dose of castor oil are worth all the brandy in the world; and they never can do harm.

Never take yourselves, nor give your husbands and friends, spirits or ale to make them sleep soundly. Are you wiser than the God of nature, who designed sleep as a natural repose, and not an artificial stupor?—Think you, that any one can sleep comfortably in a fever? Yet you produce a fever by taking or giving spirits or ale.

Never take spirits to help you in confinement. The inhabitants of uncivilized countries never take spirits on such occasions, and they suffer much less than English women; besides, it is a most dangerous practice. Never take spirits or ale after your confinement, without medical advice. They will generally retard your recovery, perhaps send you to the grave. Shun them, therefore, and resist the evil advice of mistaken friends.

Never take intoxicating liquors to help you to suckle your children. They do not assist in forming nourishment; they excite the system, and injure the quality of the milk. You must use good nutritious food while you are nursing. Many a child is poisoned by its mother's milk being impregnated with spirits or hops. On such occasions, milk is your best beverage.

If you are wise, you will never take either ardent spirits or ale without the advice of a medical man. You would not like to take opium without his advice, and yet opium is less dangerous to your bodily health, moral integrity, and domestic happiness. They are all useful as medicines, but very improper for persons in health. Even ale and porter contain little nourishment. There is more food in a pound of barley than in a gallon of ale.

But, besides taking intoxicating fluids for promoting health, females frequently give and take them for other purposes. When the infant is born, the doctor and neighbors must have some run, either in their tea or raw, to drink to the happy recovery of the wife and welcome to the child. Much noise is generally occasioned in the house by this practice, which distresses the patient, and exposes her to much neglect.

Marriage is a solemn institution, at which females engage in new and important relationships with society; and yet it is often desecrated with irrational revelry.—Cheerful enjoyment is at all times allowable, and particularly on such an occasion; but surely drunkenness can never be considered by reasonable beings as requisite to happiness.

Many females are induced to go to public houses by young men. This is highly detrimental to their true interests. Females, by going into such houses, give a sanction to them, which may afford their husbands an excuse afterwards for frequenting public houses. Intemperance is the greatest bane of domestic happiness, and women should therefore avoid giving the slightest countenance to it. And young women who thus go to taverns expose themselves to almost certain ruin. Let every woman, then, tell the man that would lead her to a public house, that she would avoid such places as she would the house of destruction.

Mistresses frequently give spirits and ale to their servants on washing days, or at other times when they have to perform extraordinary work. This is an unreasonable and injurious practice. A servant should never be worked beyond her natural powers, and when fatigued, she ought not to be thrown into a fever with intoxicating fluids, but be allowed to recruit her strength with rest. Many a young female has been taught to relish liquors by the mistaken kindness of her mistress. The Manchester Temperance Society has particularized two cases. One was a washerwoman who was taught to drink by a kind but inconsiderate lady. This lady had the painful lot to visit the victim when brought prematurely to the last stage of existence by the fatal indulgence she had taught her. The other was of a young woman, modest and amiable, who had a natural dislike to liquors, but being a great favourite with an indulgent

mistress she was forced against her will, to take spirits on washing days, her mistress assuring her they would "do her good." She contrived to throw the spirits in the ashes, or give them to some other person, till her mistress found her out, and insisted upon her drinking them herself, even teaching her how to make them palatable. What occasioned disgust at first, afterwards became relished, till the girl became a drunkard and a thief; was discharged from her place, and afterwards was imprisoned for being a disorderly person. Let mistresses think of these awful facts, and take heed that they do not inconsiderately lead their unsuspecting dependants into this cruel vice.

Drunkenness is a besetting sin; it is the curse of every family where it prevails; and females are especially interested in suppressing it. Let them beware, therefore, how they give countenance to so prevalent a vice, and unite, one and all, to discountenance the improper use of intoxicating liquors. Females are fond of fashion in every thing, and are too apt to countenance those modes of drinking which fashion and custom have sanctioned. How often do they cover the table, after dinner or tea, with decanters of wine and spirits, jugs, glasses, sugar, hot water, cold water, and all the paraphernalia of drunkenness! When friends are talking about going home, the compliment is, "Now what will you have a glass of?"—and again just before parting, "O, do take another drop: it will keep the cold out; it will not hurt you."

My fair Friends,—Many schemes have been devised to suppress intemperance; but so long as you give a sanction to drunkenness by the use of intoxicating fluids, every plan will prove of little avail. You should join the Temperance Society, and discountenance every practice that leads to intemperance. Females are especially called upon to decide on so important a subject and the complaints of those who suffer from intemperance will be entitled to little regard if they encourage the practice of intemperance themselves. I call upon wives and daughters of the poor to join us, by the sufferings they endure, and the misery they witness. I call upon females in the middle rank of life, by their lonely evenings or widowed beds. I call upon those in the upper rank, by their wish to enjoy the rational and intellectual conversation of sober and cultivated men. I call upon every female, as she hates crime, as she dreads misery, as she would diminish disease, and as she would ensure a peaceful, happy home, to give up every unnecessary use of intoxicating liquors.

A FRIEND.

From the Salt River Journal.

TO PROFESSORS OF RELIGION.

Every person both by precept and example, favors entire abstinence from the ordinary use of ardent spirits, or he countenances drunkenness. Professors of religion! which cause do you promote, that of entire abstinence, or that of drunkenness? Neutral you cannot be.—Are you a cold water man, or do you drink a little? When you came out from the world, and were received into the church of Christ, you declared your willingness to be prepared unto every good work. Here is a good work; a work which hides a multitude of sins, and presents a multitude more. Are you prepared to engage in promoting it, or are you ready to say, that you have become weary of well doing? If you are not weary in doing good, why hesitate to give your name in order to promote the cause of temperance, which you know to be good. If you are distilling or vending the article, you know you are manufacturing drunkards, and are therefore living habitually in the commission of a

known, wilful, atrocious sin.—Who can believe that the man who knowingly destroys his neighbor's soul, is a true Christian. Give up your soul-killing trade, or give up your profession of that religion which requires you to do good to all. You cannot now plead ignorance, on this subject. You know that all you make and sell injures the consumer—you know that you seldom or never furnish it for medicine. As you value the cause of Christ, relinquish this nefarious business, in which you are engaged, or relinquish your profession of religion. Do not wrap the cloak of religion around a heart which is so attached to filthy lucre, that for its sake it would suffer you to destroy a soul in hell. A religion that will suffer its professors to act thus, habitually, with their eyes open, cannot be christianity. If you are yet ignorant on this subject, you have closed the eyes of your understanding against the truth, which, in its meridian splendor, has been shining around you.—Doing this cannot justify you, but you are not ignorant of the evil—this is impossible. A sight of the drunkard has told you in language which you cannot misunderstand, that the business of distilling or vending ardent spirits is destroying your fellow creatures, for time and eternity. You are doing this, others are doing it, any man who distils, or sells, or drinks ardent spirits, is doing this. They all encourage each other in their vicious practice, that of dealing in or using distilled liquors. They all encourage the drunkard to drink, they will all for his money give him the poison, at least when he is sober. Professor of religion! will you knowingly and deliberately destroy, for this world and the world to come, your fellow man, and yet pretend that you love him? O! let conscience answer! Will you throw your neighbor into hell for a shilling, and then say you love him? What shameless depravity! How can the professed follower of Jesus Christ, harden his heart against the tears of the mother, and the cries of the worse than orphaned children, while he turns the husband and father into a demon; and to pay him for so doing often takes the last morsel of bread from their table and leaves them to beg or starve? Will you repeat this crime again, by making your neighbor drunk? Will you by drinking, encourage the degrading vice of drunkenness? Will you not join a temperance society, and thus do all in your power to discountenance the ordinary use of intoxicating liquors? If you will not forsake this abominable traffic; if you will not lay aside the drunkard's cup, how can you believe that yours is the spirit of Christ? For the sake of that religion which you profess, do be entreated to forsake your injurious business, and the pernicious custom of

MODERATE DRINKING.

Cooperstown, Oct. 18, 1834.

IT IS JUST RIGHT.

What is just right? Why there are very many things, about which all would say, they are just right. For instance, if a man should construct a gallows to hang an innocent person upon, and should by some means get hung upon it himself, every one would say, it is just right. Again, if a man should dig a pit, or lay a snare, or plot an evil of any sort, against his neighbor, and its intended evil or its equal, should, in the providence of God, fall upon his own person, the same unanimity of feeling would be expressed, it is

just right; or as little boys sometimes express it, when some of their company undertakes to exalt himself at the expense of the rest, and gets thwarted, and brings evil upon himself; "you have got come up with this time pretty well." Now this was the honest expression of a member of the temperance society last spring, who had lost about one hundred and fifty dollars by selling grain to a distiller the preceding winter. Upon reflection, he said, it is just right; for my conscience reproved me continually while delivering it. But why did this man's conscience upbraid him? Was it because he was doing a noble and generous act, which would make his fellow creatures the more happy around him? His conscience then was surely acting out of its appropriate sphere. But was he not rather conscience smitten because, upon reflection, he saw that there was in the connexion of cause and effect, an impending evil to some one or more of his fellow creatures, which he might have prevented? It surely appears so from his conclusion, when he found that he had brought evil upon himself. Now who among the friends of the temperance cause will take warning the coming winter, from this member, and not sell his grain to the distiller, when it is benefiting no one but himself, but injuring all the rest of community? Those who will not, must not be disappointed, if God, by some one of his ten thousand ways to bring to naught the counsel of the ungodly, should bring to naught the distiller, and they lose their debts and then have the true, but disagreeable reflection, it is just right.

Temp. Intelligencer.

LICENSE LAWS.

The following form of a petition to be presented to the legislature in Massachusetts, is now circulating in that state for signatures.

To the Honorable the Senators and Representatives of the Commonwealth of Massachusetts, in General Court assembled:

The petition of the undersigned, citizens of———, respectfully sheweth,

That a long course of observation and reflection has convinced us that intemperance is the greatest curse inflicted upon either individuals or societies; that it is the duty of every man and every body of men, to do all in their power to remove this great moral and political evil; that is morally wrong for any man acquainted with facts now universally known in our country, to furnish his fellow-men with the means of intoxication; that all the laws which countenance this wrong, are at variance with the fundamental principles of human society, and a blot upon the statute-book of an enlightened state; that it is the duty of good citizens to do all in their power to procure the repeal of such laws, and the enactment of others of a contrary character, and that amongst other modes of procuring this result, is to be reckoned the exercise of our constitutional right of respectfully petitioning our representatives whom we have clothed with legislative power.

Moved by such considerations, your petitioners most respectfully pray that the attention of the Legislature may be directed to the existing laws of Massachusetts on the subject of licensing the sale of ardent spirit.—We feel persuaded that the laws, besides being in their operation productive of enormous evils, are, in their very nature and principles, wrong. Besides covering with the sacred shield of legal protection a practice which occasions incalculable loss of property, of health, of character, of innocent enjoyment and of life, it declares that to be right which in our judgment is sin, and thus

deviates from the standards of rectitude, by which all laws should be measured.

We are, therefore, by a sense of duty, compelled to pray of our legislators, that these laws may be totally repealed, and erased from our statute book, and that in their place laws may be enacted, which shall be based on the principle that the traffic in ardent spirit in any quantity, as a drink, is a political and moral evil, and ought, of course, to be forbidden.

Your petitioners are firmly persuaded that not a single immoral practice now forbidden by our laws, would if left without the restraints of the law, become the cause of a hundredth part of the crime and suffering that flows from the legalized traffic in ardent spirit: and remembering with what parental care our Legislature has heretofore imposed the restraint of the law upon murder and other atrocious crimes, upon the indulgence of lust, and other brutal practices, upon blasphemy, and other gross offences against religion, upon gambling and lotteries,—we cannot doubt that our present petition, supported as it is by the great mass of evidence which the friends of Temperance have, within a few years with attention collected, will be heard and acted upon with that pure and lofty spirit which so properly governs the legislation of a free and Christian land.

And your petitioners, as in duty bound, will ever pray, &c.

\$15,000 FOR THE TEMPERANCE CAUSE.—The cause of temperance is the cause of all; for the curse of intemperance falls with its withering blight, in some way, more or less, upon all. It is, therefore, with unfeigned satisfaction, we give place to the following notice, handed to us for publication, by the President of the New-York State Temperance Society.—Of the meritorious character of this gentleman, of his untiring zeal and virtuous enthusiasm in the great cause to which he has dedicated himself, this is not the place to speak at large; but we could not insert the notice of such a result, as is announced below, without some allusion to the individual through whose instrumentality it was effected:—

The following gentlemen have agreed to contribute the sums set opposite to their respective names, towards the press, the efficient agent, under Divine Providence, in the great cause of Temperance. The Executive Committee take this mode of tendering their heartfelt thanks to the gentlemen who have thus so generously and so liberally come forward in aid of this noble cause.—

Stephen Van Rensselaer, Albany,	\$1000
E. Coning, do.,	1000
E. C. Delavan, do.,	1000
Henry Dwight, Geneva,	1000
A. Champion, Rochester,	1000
Samuel Ward, New-York,	1000
Brown, Brothers & Co., do.,	1000
Peter Remsen, do.,	1000
Boorman & Johnson, do.,	1000
John Jacob Astor, do.,	1000
P. G. Stuyvesant, do.,	1000
J. W. Leavitt, do.,	1000
Anson Blake, do.,	1000
Charles Hoyt, Brooklyn,	1000
A Friend,	1000

\$15,000

The leading object, as we understand, of this magnificent subscription, is to enable the friends of Temperance to disseminate more and more widely through the land their admirable exhortations and rebukes.—*N. Y. American.*

One to-day is worth two two-morrows.

Handle your tools without mittens: a cat in gloves catches no mice,

Revivals.

From the Christian Mirror.

REVIVAL IN DIXMONT.

Dixmont, Dec. 20, 1834

MR. CUMMINGS. *Dear Sir:*—You will undoubtedly be rejoiced to learn from the little branch of Zion here, that God has looked upon her lonely state, and cheered her desponding spirits; and perhaps some of the readers of your valuable paper have been looking for some account of the revival here.—I have delayed writing longer than I otherwise should, had it not been that our communion season was in prospect, at which, I expected some would come forward.

Truly this church, in a spiritual point of view, has remained for many years like the mountains of Gilboa upon which no rain descended. A cloud of mercy has seemed to hang over this place all the season. I commenced laboring here in the month of April. Early in the summer, several pious people took a journey, and were gone some ten or twelve weeks. Though we were thus deserted, still the cloud hung over us; and while the people were unwilling to believe, and to put themselves in readiness to receive the incumbent blessing, the shafts of death were let loose amongst us, and like peals of thunder bids us stand in awe. These were, however, but a little noticed apparently, till one of our most healthy, and active citizens was suddenly cut down. This was in the month of August.—From this period the seriousness became more apparent.—Our week day evening meetings became more fully attended. About this time our Christian friends who had been absent returned. Several during the summer, had hopefully submitted to God, like a few scattering drops before a plentiful shower. The protracted meeting which we had been anticipating to have through the season, now began to be more seriously thought of. After consulting some of the principal inhabitants in the village, and finding none disposed to oppose the meeting, tremblingly the church agreed to have a meeting commenced on Tuesday, the 28th of October.

As the time drew near, there were some circumstances, which at the time, appeared to militate against the meeting. But God, who is wise in counsel, and good to provide, and mighty to execute his designs of mercy, sent us the Rev. Mr. Carruthers, entirely unexpected, whose labors appeared to be blessed in doing away much opposition, and in exciting a curiosity to "hear the Scotchman." The meeting commenced—the traveling, the first day or two, was bad, and but a few attended, but God I trust, was with us from the beginning. There was some wrestling in prayer the evening before the meeting began. The third day the request was made for the first time, that if there were any who would like to have personal conversation, they would tarry after the congregation were dismissed. Several persons of the first rank tarried. This gave a new impulse to the meeting. Christians looked to God in prayer, and I think, some agonized, while they pleaded the promises. Thus the meeting appeared to move steadily forward, increasing in interest to the close. We had preaching three times in the course of the day regularly. Every thing went on orderly. There were no bursts of passion,

and no designed effort to excite the passions only. All that it seemed necessary to do was to pray, and to bring out the most simple truths of the gospel, in the most simple manner possible; and the more simple and plain, the greater was the apparent effect. Notes uncalled for by ministers, were at an early stage of the meeting presented, and the presentation of them before the mercy seat, was crowned with signal answers of the approbation of heaven. Six Sabbath school children joined in one request, and are now rejoicing in hope. Another little girl said to her mother, one evening before meeting,—"Ma, may I carry in a note to night?" Why says her mother; you don't care much about it, do you? Had you not better wait awhile? "No, ma," said the little girl, "I feel as though I could not wait." Then said her mother, you may write one, and she did, and brought it in that night. It was but two or three days after, that this little girl came out of her room in the morning weeping, when she was asked if she were sick, by her mother, she made very little reply at the time but after the work was done in the morning, and the mother had taken her seat by the fire, the little girl drew her chair along side of her mother, and leaning her head in her lap, sweetly said, while tears of joy flowed freely, "Ma, do rejoice with me for what the Saviour has done for my soul!" Said her mother, my dear do you think you have experienced religion? and if so, what makes you think so? The little girl replied, "last night when I was praying and felt as though my heart would break, then these words came into my mind—"Daughter, be of good cheer; thy sins are forgiven thee." Then, ma, my burden left me, and I felt so happy. I love the Saviour now."

—The mother was melted down. I mention this, among a multitude which might be named, as answers to prayer. The meeting bore down all opposition before it. The feeling appeared to be after the third day, 'Let us go, and see what these feeble Christians are about? Some came with no intention to be influenced by the meeting, who are now rejoicing in hope.

Twenty-four united with the church last Sabbath. There are many more indulging hope, who we hope, will come forward in due time. The Sabbath School and Bible class have shared largely in the revival. If there was one truth which was dwelt upon more than another, and which appeared to be blest, it was this,—The sinner's ability to comply immediately with the terms of the gospel, and the justice of God in commanding immediate compliance, and the aggravated guilt of the sinner in refusing to obey.

Among those whose labors were blest among us in the meeting, were the Rev. Messrs. Carruthers, Thurston, Lovejoy, Bartlett, and Professor Pond. We express our grateful thanks to these brethren for their labors of love. May God reward them for their kindness and interest in our spiritual welfare. The effects of the meeting are apparently good. The Sabbath school and bible class are enlarged, and the Sabbath is much more sacredly observed.

This is the Lord's work, we trust, and truly it is wonderful in our eyes; and to Him, we would give, and ascribe all the glory. The work has not been confined to the old, nor to the young only; all ranks and classes have shared in the blessing. The number of males hopefully converted is nearly equal to

that of the females. We would ask the prayers of Christians for us, that God would carry on his work here, and keep those in the faith who have indulged hope, that his name be glorified.

Affectionately yours,

JOHN N. WHIPPLE.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At Fair Haven suddenly on the 27th of Nov. Mrs. Harriet Elizabeth Keep, wife of Dr. Lester Keep, and only daughter of Mr. Heman Hotchkiss, aged 40.

It is a just tribute to the memory of Mrs. Keep, to notice her uniform amiableness of disposition, pure unobtrusive piety and general meekness and quietness of spirit.

She was eminent in domestic virtues, ever faithful in all known duty, of warm and tender sympathies, ardent and affectionate in all the relations of life. Truly to all intimate associates and acquaintances, her loss is inestimable and while our tears bedew her tomb, our bleeding hearts offer the spontaneous tribute of a lasting remembrance.

Yet while we are filled with inexpressible distress, we would humbly submit to this mysterious dispensation of Providence, that has suddenly interrupted our joys and blasted our brightest hopes; and intensely as we must suffer in life from the separation, we would not revoke this wise decision of Providence, and thereby interrupt the train of what we believe constitutes her present glorious joy and song.—*Con.*

In this city, on the 29th ult. Benjamin son of Mr John Daniels, aged 4 years.

In this city, on the 2d inst., very suddenly, Esther, wife of Mr. Jabez Fitch, aged 60.

On the 4th inst., Maria E. C. F. Garcia, wife of Dr. Edward H. Leffingwell, aged 21.

On Sunday, the 30th ult. Mrs. Sarah Ann Holden, aged 32 years. On the 2d inst. Jacob Waldon, colored man, aged 38. On the 6th ult. Mr. Lucrecia Bamford, wife of Doct. Asa Bamford, aged 35 years. At Westville, on the 9th ult. Mrs. Lucy Atwater, aged 77. On the 6th ult. Jane Van Stay, a colored person aged 18.

In New York, on the 7th ult. Amelia wife of Charles W. Ogden, and youngest daughter of the late Nathaniel Shaler, Esq. of Middletown.

In New-York on Saturday last, Mr. George Wilson Smith, printer, formerly editor of the Bridgeport Spirit of the Times, and subsequently one of the proprietors of the New-York Weekly Messenger, aged 27 years.

In Bugdale, Illinois, Ogden G. Smith, of Cincinnati, Ohio, a native of Washington, Conn. aged 19.

In Norwich, on the 18th ult. the Rev. Joseph Strong, D. D. senior pastor of the First Congregational Church in that town, aged 81. He graduated at Yale College in 1772.

At Middletown, on the 19th ult. Ebenezer Sage, Esq. aged 81 years.

At East Haddam, on the morning of the 22d, ult. Gen. EPAPHRODITUS CHAMPTON, aged 78 years.

Poetry.

A FAREWELL TO DRUNKENNESS.

FAREWELL to strong Drink, whether Spirits or Ale!
For me they may dry, or grow sour, or turn stale:
I've done with the bowl, and the midnight carouse,
I'm sick of the mad'ning and brain-stealing "pouse!"
Farewell, Jerry! Farewell, Jerry!
Farewell, Jerry! I'm out of thy books!

Farewell to the sighs of my wife, and the wild
And heart-rending cries of my hunger-wrung child!—
They've smiles and affection, they've bed and they've
board.
And a home to its drink-driven comforts restor'd!

Farewell, &c.

Farewell to "my Uncle's!"—I've money enough;
My earnings will purchase our "family stuff;"
And having no old nor new drink-shots to pay,
The o'erplus I'll save for a slattery day!
Farewell, &c.

Farewell to the Dram-store and Jerry-shop!—Why?—
No more shall their picture-signs dazzle my eye:
My pocket, and conscience, and health are still sore
From the scratches I got at those hell-holes before!
Farewell, &c.

Farewell to the Landlord, his lingo and phiz!
His house is hell's-church, and the parson he is!
He praises those drugs, which he knows very well
Will ruin the drunkard, and drive him to hell!
Farewell &c.

Farewell to "Blue Devils!"—(Thank Temperance for
that!)
I've shrunk many a time from the imps of "Old Scrat!"
For oft on a morning succeeding a spree,
These blue-visag'd phantoms have terrified me!
Farewell &c.

Farewell to swell'd eye, bloody nose, and black shin!
The sure fruits of swilling Rum, Jerry, and Gin!
I guzzle none now—and brain-pan's uncrack'd,
My lookers unswell'd and my walkers unblack'd!
Farewell, &c.

Farewell to my rags!—for at one time my coat,
And waistcoat, and breeches no buttons had got!
So I dress'd on a morning with needle and thread,
And doff'd them with scissors when ready for bed!
Farewell, &c.

Farewell to the Devil, the Drug-shop, and all
The thing which conniv'd at and hasten'd my fall!
I'll play this black jumbo a comical trick—
I'll drink Adam's Jerry, and baffle "Old Nick!"
Farewell, &c.

INDUSTRY REWARDED.

A violent Welch squire, having taken offence at a
poor curate, who employed his leisure hours in mend-
ing clocks and watches, applied to the bishop of St.

Asaph, with a formal complaint against him for im-
piously carrying on a trade contrary to the statute.
His lordship having heard the complaint, told the
squire he might depend upon the strictest justice be-
ing done in the case: accordingly the mechanic di-
vine was sent for a few days after, when the bishop
asked him, 'How he dared to disgrace his diocese by
becoming a mender of clocks and watches?'

The other, with all humility, answered, 'To satisfy
the wants of a wife and ten children.'

'That won't do with me,' rejoined the prelate. 'I
will inflict such a punishment upon you, as shall make
you leave off your pitiful trade, I promise you; and
immediately calling in his secretary, ordered him to
make out a presentation for the astonished curate to a
living of at least one hundred and fifty pounds per
annum.'

PROPER STYLE OF LETTER-WRITING.—Hannah
More, never attempted what is called *good* letters
herself, or much valued them in others. She used to
say, 'If I want wisdom, sentiment or information, I
can find them much better in books. What I want in
a letter, is the picture of my friend's mind, and the
common sense of his life. I want to know what he is
saying and doing; I want he should turn out the in-
side of his heart to me, without disguise, without ap-
pearing better than he is; without writing for a char-
acter. I have the same feeling in writing to him.
My letter is therefore, worth nothing to an indifferent
person, but it is of value to the friend who cares for
me.' She added, that letters among near relations
were family newspapers, meant to convey paragraphs
of intelligence, and advertisements of projects, and
not sentimental essays.—*Life of Hannah More.*

CONVERSION OF A THEATRE INTO A CHAPEL.—A
building capable of holding between 400 and 500 per-
sons, and formerly occupied as a theatre, in the town
of March, Cambridgeshire, has been recently fitted up
as a place of worship for Protestant dissenters of the
congregational denomination. Mr. Clement Dukes,
educated at the Glasgow University has engaged to
supply it.

TEMPERANCE NOTICE.

The next Annual Meeting of the New-Haven Coun-
ty Temperance Society (Western District) will be held
at Woodbridge on Tuesday the 13th Jan. next at 10 o'
clock, A. M.

J. L. TOMLINSON, Sec.

The next Monthly Meeting of the New Haven
County Temperance Society, (Eastern District,) will
be held at Guilford on Tuesday the 13th of Jan. 1835.

S. W. DUDLEY, Sec.

TRANS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months.
Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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